

PREFACE

The Center for Global Nonviolence Planning Project is pleased to present this report of an international exploratory seminar on Islam and nonviolence held in Bali, Indonesia, during February 14-19, 1986. The origins of the seminar are explained in the Introduction by Chaiwat Satha-Anand (Qader Muheideen).

We are grateful to the United Nations University, and especially to the then Vice-Rector Kinhide Mushakoji and senior programme officer Dr. Janusz Golebiowski, of its Regional and Global Studies Division, and to the cosponsor, Indonesia's Nahdatul Ulama, led by Abdurrahman Wahid, for making the seminar possible. The cooperation of the Government of the Republic of Indonesia, exemplified by the presence of its Minister of Religious Affairs, H. E. Mr. Munawir Sjadzali, who opened the seminar and wished it success, is gratefully acknowledged.

The inspired hospitality extended to participants by Mrs. Gedong Bagoes Oka and members of her globally respected Ashram Canti Dasa [Servants of Peace Ashram], which welcomes seekers after nonviolence of all faiths and callings, continues to uplift us as it does all who have been blessed by it. So does the warm welcome extended by the people of the East Bali Muslim village of Budakeling to our seminar members who visited their village and mosque for Friday prayers.

We thank the Amana Corporation, Brentwood, Maryland, for permission to reprint Commentary 1, 2, 3, and 4 on Surah 2:138 from *The Meaning of the Holy Qur'an*, by A. Yusuf 'Ali (1991, p. 71); and Lynne Rienner Publishers, Inc., Boulder & London, for permission to reprint "The Nonviolent Crescent" by Chaiwat Satha-Anand (Qader Muheideen) from *Arab Nonviolent Political Struggle in the Middle East* edited by Ralph E. Crow, Philip Grant, and Saad E. Ibrahim (1990). This essay was originally prepared for the Bali seminar.

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Quotations from the Holy Qur'an in the present volume are from *The Meaning of the Holy Qur'an*, by 'Abdullah Yusuf 'Ali, New Edition with Revised Translation and Commentary, prepared under the supervision of the then president of the International Institute of Islamic Thought, the late Isma'il Raji al Faruqi (Brentwood, MD: Amana Corporation, 1991)

We have tried to regularize English transliteration of the principal Islamic and Arabic terms used in the volume. To assist readers unfamiliar with them we have appended a Glossary that also includes some alternative spellings.

The generous advice and assistance of George Simson and the publications committee and Stanley Schab, editor, of the Spark M. Matsunaga Institute for Peace, is gratefully acknowledged.

We hope that this book will encourage further exploration of nonviolence in Islam as a contributor to the spirit, science, and skills that are needed for nonviolent global transformation.

The Editors
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